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FOR ME!

I had my birth where stars were born,
In the dim aeons of the past:
My cradle cosmic forces rocked,
And to my first was linked my last.

Through boundless space the shuttle flew,
To weave the warp and woof of fate:
In my begetting were conjoined
The infinitely small and great.

The outmost star on being's rim,
The tiniest sand-grain of the earth,
The farthest thrill and nearest stir
Were not indifferent to my birth.

And when at last the earth swung free,
A little planet by the moon,
For me the continent arose,
For me the ocean roared its tune;

For me the forests grew; for me
Th' electric force ran to and fro;
For me tribes wandered o'er the earth,
Kingdoms arose and cities grew;

For me religions waxed and waned;
For me the ages garnered store;
For me ships traversed every sea;
For me the wise ones learned their lore;

For me through fire and blood and tears,
Man struggled onward up the height,
On which at last from heaven falls
An ever-clearer, broader light.

—Minot J. Savage.

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THE PACIFIC

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SIGNIFICANT ACTION AND DECLARATION.

The Rev. Dr. Ira Landrith, for several years one of the most prominent of Christian workers in this country, has left the Democratic party and joined the Prohibition party. Further, Dr. Landrith declares:

"Prohibition will be a plank in the national platforms of most, if not all, parties in 1920. That it is not in the platforms of 1916 is entirely the fault of the lack of unity of the friends of prohibition. Had they gotten together and made the demand in Chicago and St. Louis, all three of the June conventions would have incorporated this cause among the numerous others upon which they loudly agreed.

"With fewer states and far fewer electoral votes behind them, a small company of resolute women so intimidated both the Republican and Democratic parties that they made haste to become equal suffrage partisans and to unequivocally so avow. That, in proposing a policy for securing this end, they also agreed upon what erstwhile had been a bitter issue between them—'States rights'— does not obscure the fact that they also clearly and vigorously recognized 'women's rights.' Equal suffrage will be set forward many years by this endorsement.

"The importance of such omni-partisan approval of prohibition is beyond cavil and beyond all estimate of values. It must be had. It is bound to come."

It is worthy of note also that former Governor Hanly of Indiana has left the Republican party and has joined the Prohibition party.

Mr. Hanly quotes from the declaration of the Methodist Episcopal Church, of which he is a member, on the liquor traffic:

"The whole license system is a colossal blunder, wrong in principle, lame in logic, a failure in practice, a fool's bargain, a sale of souls for gold. It is contrary to the teachings and the spirit of the Christian religion and at variance with all the purposes of enlightened government. It clothes the traffic with the cloak of respectability and bribes the voter with revenue.

"The time has come when the line should be definitely and sharply drawn between the supporters and the partners of this traffic and those who stand for its abolition. A man cannot, as a Christian citizen, sign a petition for a liquor license, rent property to be used for the purpose of the traffic, vote for it or with it, or fail to make his citizenship count as an elector in protest against the traffic's continuance. To do any one of these things is to betray his citizenship, the religion he professes and the church of the living Christ."

At the national convention of the Anti-Saloon League last week in Indianapolis Senator Jones of Washington took the stand indicated in the following words by him:

"The wisest thing for Congress to do is to submit this question to the states and take this issue out of the domain of national politics. If Congress fails to respond to this demand they will not only be charged and convicted of protecting the liquor traffic but of denying the people of the nation one of their most sacred rights.

"It is to the interest of the liquor traffic to get the question of national prohibition into politics, although it knows no politics but its own ends. It is in the interest of the success of prohibition to keep it out of politics. The friends of prohibition should not get it into politics and thereby dvide their strength. It is a great moral question, beyond the sphere of party politics. Parties and party questions have a proper place in our plan of government. Economic questions of tremendous import are proper matters of party difference and their solution should, as far as possible, be kept from conflict with this great moral issue.

"The question of submitting a Constitutional Amendment is not, however, the question of prohibition. It is one that goes to the very fundamentals of our system of government, the ultimate right of the people in the duly constituted way to pass upon any question affecting their welfare. A Senator or a Representative may honestly be against prohibition and yet be entitled to vote as a Democrat or Republican, as the case may be, because of the great governmental policies which he and his party may stand for and upon which he must act directly, but the Senator or Representative who is not willing to give the people the opportunity to pass upon this question in view of the strong and widespread demand for it should be a marked man. If he is not willing to trust the people to act wisely he should be regarded as too wise to have their trust.

"The issue has been raised, the contest is on, the lines have been drawn, the conflict is irrepressible, right will ultimately prevail. No man or party or combination of interests can long prevent the consideration and determination of this issue by the American people. When they pass upon it directly the legalized liquor traffic will go."

The Pacific cannot forecast at this time just how the prohibition of the liquor traffic will be accomplished—whether in the non-partisan or the partisan way. But we are confident that the end of the traffic is near.

Dr. Landrith, who presided at the last world's convention of the Y. M. C. A., and who has for many years had great influence in Christian Endeavor and other organizations of the young people in the churches, gives the following as reasons for his recent action and for urging others to similar action:

"(1) that I now see no other way to compel the other parties to stand for this cause, since many sincere temperate men appear to oppose partisan endorsement; (2) that such an agreement on the part of a million or so of other Democrats, Republicans, and Progressives, will give us the balance of power without which such compulsion now seems impossible; (3) that the prohibition of the liquor traffic is not a secondary but a supreme political issue; (4) that, while the withdrawal of a couple of million regular Democrats and Republicans and other partisans at this time will probably defeat or elect, as the case may be, either Hughes or Wilson, and yet will not elect

this year a Prohibition president, this Republic will suffer none materially because either of these able and patriotic Christian gentlemen is elected and the other beaten; and (5) finally, that by 1920 at least five million American voters, both men and women, will be thus induced to demand, and will get, from all parties outright prohibition endorsement, or some other party, born or unborn, will sweep the country that year, and give us a saloonless nation."

Among the many things of much significance is the appearance before the Progressive convention in Chicago of former Governor Foss of Massachusetts and other prominent men of the nation urging the adoption of a prohibition plank. Referring to that at the Anti-Saloon League convention in Indianapolis, Mr. Daniel Poling, the brilliant orator, associate president of the United Societies of Christian Endeavor, quoted words spoken by him in Chicago when the Progressive convention refused to put a prohibition plank in its platform—only thirteen states voting for it—though endorsing almost unanimously the principle of prohibition:

"Please God, this is the last year when great political organizations will dare to stand before the people of the nation and remain silent on this great issue."

Mr. Poling is prominently identified with the Anti-saloon League, and he is the man who has been selected as temporary chairman and key-note speaker for the Prohibition national convention to be held soon in St. Paul.

In his address at the Anti-Saloon League convention Mr. Poling said:

"Men and women, hear me today: let us put nothing in the way of any political organization which puts itself on record in favor of the destruction of the liquor traffic. In the last analysis this is a government of political units and of political organizations, and nowhere in the United States will we accomplish prohibition until we capture all three departments of this government, until we place the government in the hands of an administration favoring prohibition."

The Patriotic Phalanx, a paper published in Indianapolis in the interests of the party Prohibitionists, remarked:

"The applause which followed left no doubt as to the approval with which this declaration was received by the majority of the audience, especially the younger contingent whose vision has not been clouded by the non-partisan cataract.

"Sam Small was expected to take issue with Poling in his keynote address Tuesday morning, but to the surprise of the Prohibitionists present and the disappointment of many of the non-partisans he 'passed by on the other side.' His speech was a magnificent oratorical effort, spiced with the scintillating wit and original figures of speech for which Small is famous. Under the circumstances he could not, of course, fail to remind his hearers of the increase of prohibition states during the last eight years from three to nineteen, which he asserted was through the efforts of the Anti-Saloon League, 'now organized and working in 48 states, and whose influence reaches beneath the dome of every state capitol.'

"Small came dangerously near stepping over the mark when he declared that this great fight will not be consummated until the people shall elect and place in power at Washington a national administration from which they will not only ask but demand the passage and enforcement of national prohibition law and the final adoption of a federal constitutional amendment."

As already stated herein we do not know just how the prohibition of the liquor traffic is coming; but our political parties and our national legislators are being so hard pressed by men and women, determined of God to bring it about, that it must come speedily.

CONCERNING THE TRADE WAR BEING PLANNED BY THE EUROPEAN ALLIES.

The New York Globe and Commercial discusses the proposed isolation of Germany, commercially, in the following manner:

"It won't work—that is, the plan agreed upon by the representatives of the Allies for the economic isolation of the Teutonic allies after the war.

"The principles declared for the Allies rest on a false assumption. They ignore a fundamental economic truth. The assumption is that in trade one of the parties gains a greater advantage than the other. The truth is the great and primary one that trade is mutually beneficial.

"A Briton buys from or sells to a German not for the German's benefit, but for his own. Russia has a store of things that she can produce to better advantage than Germany, and Germany a store of things that she can produce to better advantage than Russia. So each in times past has exchanged its surpluses to the common gain. This is a law in the mercantile world akin in its universality and irresistitility of the law of gravitation in the physical world, and it is not repealable.

"The Allies have been greatly strengthened in the war by the belief of their own peoples and of most neutrals that they are in the right in their political and moral ideas. In the proposed economic union they select the wrong side. They attack the principles which they profess. Obviously no foundations of enduring peace can be established in a world when there is not equality of essential right. If the war should take on the character of a struggle permanently to isolate the Teutonic Powers a new factor would be introduced that would lead to a great change of opinion.

"Should the plan go through Germany and Austria-Hungary would of necessity become self-contained and self-supporting countries, and as such would be more dangerous to the world than if they were linked to the rest of the world industrially and commercially. Many Germans, feeling the pressure of the present blockade, now advocate economic separateness as a national policy. Should such a condition be forced on them their present formidable power would be greatly increased, and at some time they would burst their borders to break up the confessed conspiracy against them.

"The plan is fatally defective in that it takes no account of neutrals. Great Britain, France, Russia, and Italy are important in the world, but they are not the world. Other nations would trade with Germany, and if the Allies are not able to meet German competition in their home markets they could not hope to meet it in the world market. Germany would take the place of Great Britain, so far as present neutrals are concerned, as the great trading nation. The scheme elaborated at Paris shows to what extent war miasmas can get into sound brains and lead on to the most Bedlamite undertakings."

"Boys flying kites haul in their white-winged birds;
But you can't do that way when you're flying words."

Hold by the right you double your might.—Browning.

THE FORD PEACE PARTY PROGRAM.

Several weeks ago The Pacific had an article concerning the reorganized Ford Peace Party—the Neutral Conference for Continuous Mediation. It consists of two delegates from these neutral nations: Denmark, Holland, Norway, Sweden, Switzerland, and the United States.

Dr. Aked and Miss Emily Greene Balch, of the Chair of Political and Social Science in Wellesley College are the members from this country. Miss Balch was a member of the International Women's Congress at The Hague in 1914.

This Neutral Conference for Continuous Mediation issued a manifesto recently, as follows:

To Governments, Parliaments, and Peoples of the Belligerent Nations:

A conference, composed of delegates from six neutral countries—Denmark, Holland, Norway, Sweden, Switzerland, and the United States—has been convened at Stockholm upon the initiative of Henry Ford to work for the achievement of an early and lasting peace, based upon principles of justice and humanity.

This Conference represents no Government. It has no official sanction. It represents the good will of millions throughout the civilized world who cannot stand idly by while the deadly combat rages unchecked. It does not attempt to impose its judgment upon the belligerents. But its members, as private individuals, unhampered by considerations which restrain Governments, have resolved to do everything within their power to promote such discussion as may tend to bring the belligerents together on just and reasonable terms.

Through a thousand channels utterances have reached the Conference, pleading that a long continuance of the struggle will mean ruin for all. But as both sides believe that only complete victory can decide the issue, ever new sacrifices of blood and treasure are made, exhausting the present and impoverishing the future. Still we are convinced that an agreement between the warring nations might even now be reached were certain universal principles to be accepted as a basis of discussion—principles which cannot be violated with impunity, whatever the military results of the war.

The first duty of a neutral conference, then, is to call attention to those universal principles and concrete proposals upon which agreement seems possible, and upon which there may be founded a peace that will not only satisfy the legitimate needs of the warring nations themselves, but also advance the welfare of humanity at large.

The neutral conference does not propose to discuss all the issues at stake. Nor does it desire to set forth a plan for the construction of a perfect world. But it emphasises the universal demand that peace when it comes shall be real, insuring mankind against the recurrence of a world war. Humanity demands a lasting peace.

Principles Approved by the Conference.

In presenting this Appeal to Governments, Parliaments, and Peoples for discussion and comment, the Neutral Conference hopes that no formal objection may prevent its sympathetic consideration both by those in authority and by the people whom they represent.

(a) Right of Nations to Decide Their Own Fate:

History demonstrates that annexations contrary to the wishes of the peoples concerned bring with them the danger of future wars of liberation. Hence the acceptance of these principles appears generally to be regarded as an essential prerequisite to the satisfactory settlement of this war, namely, that no transfer of territory should take place without the consent of the population involved, and that nations should have the right to decide their own fate.

It follows that the restoration of Belgium must first be agreed upon before there can be an understanding between the belligerent powers. Furthermore, the occupied French territory should be returned. A reconsideration of the difficult Alsace-Lorraine question is also an absolute necessity. The independence of Serbia and Montenegro should be assured. In its wider interpretation the principle of the right of nations to decide their own fate postulates the solution of a problem like the Polish question by guaranteeing the union of the Polish Nation as an independent people. Further application would be the adjustment of the frontiers between Austria and Italy as far as possible according to the principle of nationality; autonomy for Armenia under international guarantee, and the solution of various national questions in the Balkans and in Asiatic Turkey by international agreement.

(b) Economic Guarantees:

Economic competition is generally admitted to be one of the causes of the present war. Hence the demand becomes more and more insistent that the economic activity of all peoples should be afforded development on equal terms. The recognition of the open door in the colonies, protectorates, and spheres of influence would be an important step in this direction, as would also the internationalization of certain waterways—e. g., the Darnadelles and the Bosporus.

The German colonies ought to be returned, the exchange of colonies made possible by satisfactory compensation, and Germany's access to the Near East guaranteed.

(c) Freedom of the Seas:

The principle of the freedom of the seas should be recognized.

(d) Parliamentary Control of Foreign Policy:

Effective parliamentary control of foreign policy should be established, so that secret treaties and secret diplomacy may no longer endanger the most vital interests of a nation.

(e) International Organization.

Far more important, howevere, for the welfare of humanity than the solutions thus far suggested, is the creation of an international organization, founded upon law and justice, which would include an agreement to submit all disputes between States to peaceful settlement. Hence the almost universal opinion that in the coming treaty of peace the principle of such an international order of justice must be accepted.

(f) Disarmament:

Equally important with the insistence upon an international organization is the demand that disarmament be brought about by international agreement.

(g) A World Congress:

In order to bring about the creation of an international order of justice, it will be necessary to secure the adherence thereto of both belligerents and neutrals. The difficulties that result from the present catastrophe do not affect the warring nations alone. They affect the whole world. In their settlement the whole world should participate. A world congress should therefore be called together.

Such a Congress should concern itself with more than the immediate questions arising out of this war. Problems like that of guaranteeing political and spiritual freedom to special nationalities united with other peoples,

though not direct issues of this war, are nevertheless of vital importance to the future maintenance of peace.

In the foregoing an attempt has been made to suggest a possible approach to the task of uniting again the international bonds that have been torn asunder in this fratricidal war. Whatever may be the ultimate solution, there is abundance evidence of the growing conviction among belligerents and neutrals alike that the hope of the world lies in the substitution of law and order for international anarchy. The Neutral Conference therefore feels justified in hoping that the end of this war will witness the institution of an international order of justice which shall make possible an enduring peace for all mankind.

For the Neutral Conference, LOUIS P. LOCHNER,
General Secretary.

Other Work of the Conference.

The conference has also issued an appeal to the neutral nations. This appeal has already been laid before the neutral Governments.

"Personal delegations waited upon the representatives of the other neutral Governments resident in Stockholm." Mr. Lochner wrote, "They were well received in every case except that of the United States Minister, who stated that he had instructions from his Government not to recognize the Neutral Conference. That this was humiliating to the American members of the Conference need not be emphasizd.

"One direct result of the appeal was the fact that Mayor Lindhagen of Stockholm, one of the Swedish delegates, introduced a bill in the Riksdag urging the Government to call a neutral conference. A similar bill is now pending in the Norwegian Parliament, and the question of a neutral conference is to come up in the Spring session of the Swiss National Council."

As to the future work of the Neutral Conference, Mr. Lochner said:

"The work will now follow three main lines. The first of these will be mediation. Not only will envoys be sent wherever feasible into the belligerent countries to ascertain as fully as possible the mind of the countries at war, but the conference will also try to bring together under its aegis personalities of influence from both belligerent groups—men not officially connected with Government circles. Men thus brought together unofficially to talk things over cannot but exert an influence upon their surroundings that will slowly make for mutual understanding among belligerents.

"Secondly, the work of propaganda, exemplified in the May 18 demonstration and in Georg Brandes appeal, will be extended and amplified. The majority of the conference have from the very first believed that the greatest weapon of any neutral effort is publicity, and even the more conservative members have been brought to see the importance of publicity as a means of arousing an intelligent demand for an early and reasonable peace.

"Thirdly, there must necessarily be a certain amount of scientific inquiry and study. By this we do not mean that the members of the Central Committee are to abandon their program of activity and assume the functions of a study congress. Rather will the members invite men of learning to submit expert testimony on such intricate problems as, say, the Balkan question.

"The work of the conference is obviously barely begun, but it is markedly gaining respect and confidence. It occupies a unique position as the only international body actively endeavoring to be of service during the war. Every mail brings suggestions for future work, often from the most unexpected quarters. It is a constant source of inspiration to the members to note how Governmental personalties vie with the humblest men in the street in offering constructive suggestions.

"The conference is also becoming a mecca for representatives of the oppressed European nations. From various countries envoys have come to us begging for an opportunity to present the claims of their country to the Neutral Conference. One of these came many miles over the frontier at the risk of his life, not daring even to tell his name. He asked that to the conference he might be 'The Nameless One,' and that his coming remain a secret until after ten days had elapsed and he had sufficient time during which to return to his own country. He spoke before the conference through an interpreter, and the simplicity and pitifulness of his story were touching."

SOME OF THE CHANGES THE WAR HAS WROUGHT IN RUSSIA.

An American who is temporarily in Russia has written as follows from one of the villages:

"The war is wearing and harassing, but it has brought material prosperity to the village. In the first place, there is no vodka, and men who used to spend all their money in drink are now gradually finding their feet again. Ivan Tinshin, whom I have seen tumbling into a ditch amid the jeers of the small boys, now has an account in the Government Savings Bank. Men who had ever a kopek to spare to patch up a broken-down barn are planning big improvements for the future—some are going to roof their cottages and build verandas, others are going to build new dwellings. Wages are amazingly high. A man with a horse and trap can easily earn eight roubles a day ($4) by carting goods or carrying passengers. Vassili earned one hundred roubles in a week or two on work at the building of barracks for prisoners of war some thirty miles down the line. Tikanhov, a peasant in a neighboring village, has set up a bakery and is coining money by selling bread to the soldiers in the training camp. Even stupid, shiftless Fedot has caught the fever, and driving down to the railway station he brings up a load of two thousand rolls of bread, which he sells to the soldiers at a profit of two kopeks apiece. The women are not behindhand. They trade, too, in bread and cakes, and take in washing for the soldiers, making sometimes as much as ten roubles ($5) a day. There was never so much ready cash in the villages. it is an unheard-of thing that these peasants should put down, as four of them did the other day five hundred roubles ($250) for the purchase of a load of flour. Men, women and children eat better and dress better. There is a great demand for sweets, probably because of the absence of vodka, and yesterday Babaloy, three of whose children died years ago of sheer starvation, treated me to a very good gingerbread. Some of the peasants have bought their daughters expensive fur cloaks: but there is not much of this kind of extravagance. All realize that such amazing prosperity cannot last, and the tendency of most of the peasants is to put money into stock and implements, and to lay money by for the purchase of more land.

"The one drawback to the prosperity is the steady rise in the price of commodities. But the villagers have found a way to meet that. Their brains work quickly in these busy days, and they have opened a co-operative store. This they might have done long ago, for co-operation has been creeping up the river for some years past. But only the war and the unexpected flood of prosperity could shake these villagers out of their conservatism. Avdotia, the vil-

lage shopkeeper, and her friends opposed the idea; but the money was found, and the store was opened on the ground floor of Grigory's cottage four months ago, with Feodor as treasurer and the schoolmaster as secretary. The co-operators take it in turn to drive to the station for goods, and there is no lack of purchasers. The average takings are sixty roubles ($30) a day, and Avdotia has had to bring down her prices. In the big village across the river the co-operative store, which before the war was languishing, has taken a new lease of life. The priest has quarreled with the shopkeeper, Fadeyev, with whom he was once closely leagued, and has thrown all his energy into the co-operative business. Yet Fadeyev declares that his turnover is five times bigger than it was. The women will have none of the cheap prints they used to buy and demand good, lasting material, and soetimes even silk. The men will no longer buy the old-time murderous cigarettes at three kopeks a packet; they insist on the very best.

"Economic energy is accumulating in the villages. How will it burst out after the war? Russia has suffered from Utopian visions, but it is certainly not Utopian to feel in these swift and sudden changes the breath of a great economic and intellectual awakening. For the changes that I see here in this village I know well are changes that are proceeding in every province in Russia behind the fighting-line. The war and the prohibition of vodka have given the Russian peasant a new prosperity, clearer insight and greater energy. And the impetus will be increased when the soldiers come home."

IS THIS A HARBINGER OF THE MILLENNIUM?

A Universal Frock.

Not for a long time has any better news come from the "effete East" than that in a recent number of the New York Times. We pass it on to the readers of The Pacific as quickly as possible, not taking time to comment lest its publication be delayed. There is nothing ironical in the foregoing.

There is a woman in New York who has a message for the New York woman which is going to make the problem of getting clothes both simple and inexpensive. She is Mrs. Ruth Butts Carson of Boston, and she has a style of gown which takes only two lengths of material to make, a dressmaker can put it together in a day, and once made it can be worn winter or summer until it is in tatters.

Mrs. Carson came to speak on dress at the recent convention of the Federation of Women's Clubs, but on one of the full days she with others was crowded out. It was unfortunate, because the style of gown she advocates not only costs little money, but—it has pockets.

It was through art and her own needs that Mrs. Carson became interested in women's gowns. It is a waste of time, she believes, to have to change a gown every time some one thinks up a new style, so she made up her mind to have a permanent one of her own.

The woman who wants the simple gown gets a few yards of wide material, twice her own length, doubles it, makes a hole in the top to put her head through, sews up the seams at the sides, puts in a tuck to make a sleeve, adds a belt and a few pockets, and the whole thing is done. It is actually a little more than that, but not much.

The gown follows the outline of the figure, which is the main thing from an artistic point of view, says Mrs. Carson, who was an artist before she began to think of gowns. It was from considering beautiful Venuses in studying art that she developed her ideas on a universal frock.

"The human form is beautiful, the foundation of all art," says Mrs. Carson, "and when you put into a gown an excrescence like a bustle or a hoop skirt you are going wrong. It wastes time trying to follow the fashions and takes more of it to get into an elaborate gown after you have it.

"I don't believe in going to extremes, people never will follow them, but in a simple gown that follows the outlines of the figure every one looks well. Have it a little varied for different occasions and made of simple or handsome materials. Embroider it or wear lace with it as you please and you have a gown for a life time. I decide the way I will have a gown made one year, the next I have it made and the third year I wear it, but it is always good. I am as fond of my gowns as I am of my friends.

"People ask me what I do when the styles follow one extreme or another. I do nothing. I have lived through the hobble skirt period. I have come through the wide skirt period and my own gown is still the same, with a skirt two and a half yards wide. I never have a gown altered except to make it larger or smaller to suit my figure or to simplify it in some way."

There are girdles to Mrs. Carson's simple gowns, and attached to each of these are two pockets, and small secret pockets are concealed in tabs on the shoulders, which form a trimming on some of the frocks. In these she tucks a roll of bills for safekeeping or carries her watch.

"The rich women need not think of their clothes; they have money to pay for them and time to get into the most intricate," Mrs. Carson asserted. "The very poor woman is beyond the question of styles, because she has neither the time nor the money, but the middle class woman is ready for some simple fashion that she can adopt. I believe this constant changing of styles and the necessity for being constantly on the outlook for change is largely what has caused the social unrest among women.

"People say if you wear only one style gown you will be known by your clothes. Well, you are known by your face and eyes and hair—why not for the clothes that go with them?"

Mrs. Carson personally has adopted a single color scheme in clothes, a soft Alice blue, and all her costumes match. She makes as little change as possible in hats. The colors agreeing with the gowns, she is enabled to wear one plume for several years, though she removes it to make a more simple hat for bad weather. She treats her hats with oil paint and gasoline, her two wardrobe renovators, when they get shabby. She has not settled the matter of shoes, but one pair made with comfortable low heels out of material to match an evening dress only cost $3.50, which is a consideration in these days of costly footwear, she says.

A dress league has been formed under Mrs. Carson to promote beauty, simplicity and individuality in dress and to help women who buy ready-made gowns or follow the routine fashions to apply the right principles in their selections.

Forth to the sunshine-mottled weather,
Forth to the whispering breeze
High overhead! Oh, were there ever
Such happy groves as these!
One may pick up a wood-dove's feather
Beneath the tall plane-trees.

—Michael Field.

THE MISSIONARY RALLY OF THE CONGREGATIONAL WOMEN OF OREGON.

There was a time when the women of Oregon held their yearly missionary meeting in conjunction with the annual Conference of the churches, being allotted a short time during one of the sessions of that body. But like the roses of Portland and the hospitality of its women, their missionary zeal could not be repressed by limited confines and they determined to hold a separate missionary rally each year to which an entire day should be devoted. With unflagging enthusiasm every June the members of the home and foreign missionary societies of Oregon have come together in the interest of their cause, and this year marked the twenty-first anniversary of their organization.

Several months ago a cordial invitation was sent to the directors of the Woman's Board of Missions for the Pacific to hold their semi-annual meeting with the Oregon Rally in Portland. The invitation was heartily welcomed and gladly accepted by the Board; and to the privileged delegates who were sent to represent the W. B. M. P. it proved an open sesame to the hearts and homes of the women of Oregon who generously shared time and interest on the program and continued their thoughtful attentions after the meetings in disclosing the wonders and beauties of the state to their enthusiastic and admiring California guests.

Two days were devoted to the meetings. On Tuesday, the 27th, the regular annual meetings of the Oregon Branch of the W. B. M. P. and the Oregon Woman's Home Missionary Union were held. Mrs. Belle T. Hoge, president of the Oregon Branch, presided at the morning session, which was devoted to foreign missionary interests. After the regular reports and the election of officers had been made, the Board's particular work in various foreign fields was graphically and picturesquely presented by several young girls; each one was attired in the costume of the land she represented, and related in a charming way something of the characteristics of her home and country, the work of the Board, her relation to it and its results. The title of the presentation was "Our Guests from the Far East" and was the clever work of Mrs. Hoge and her daughter.

Following this Mrs. F. F. Barbour, the secretary of the W. B. M. P. from California, brought the greetings of the Board to the women of Oregon in a few bright, cordial, well-chosen words. "What the Woman's Board of Missions for the Pacific Means" was the subject of some short remarks by Mrs. W. W. Ferrier, treasurer of the Board.

The principal address of the morning was given by Rev. Elkanah Walker of Shaowu, China, who is about to return to his mission which he first entered upon in 1872. It was thrilling to listen to this veteran from China, filled with zeal and enthusiasm to fight on in a cause which has consumed most of his strength and for which he bears many a battle-mark. It has not been Dr. Walker's choice to remain in the cities to work where others are working; but time and time again he has pushed on into the interior and has been the pioneer in fields where no one else had ventured. The remarkable fact of radical changes of government in China with so little bloodshed is attributed by Dr. Walker to the influence of the lives of the missionaries and the extensive medical work. He deplores one great danger to China which lies in the mental attitude of her young men who have studied abroad: They return showing the results of a Godless, scientific education which is a menace to China's religious development. Tribute was paid to the high moral teachings of Chinese seers. There is a saying of Mencius, "Humanity overcomes inhumanity as water overcomes fire; but humanity is like a cup of water to overcome a load of burning faggots." The difference between Confucianism and Christianity was stated by a thoughtful Chinese to lie in the fact that Christianity not only presents a God who punishes and rewards but who suffers out of his infinite love. This revelation is of great power. "Confucius taught the rulers, Jesus taught the people" is another testimony to the power of Christianity.

Dr. Walker gave many of the trying experiences of missionary travel in China—the unclean and unsanitary conditions, the miles of walking over hills and mountains in rain and snow, the strange food and absence of all physical comforts; but out of it all often comes a rare illumination of soul.

At the luncheon which followed the morning's program lively and interesting toasts were given by Miss Josephine Walker of Shaowu, Miss Henrietta Brewer and Mrs. F. F. Barbour of Oakland and Mrs. F. Eggert of Portland. Mrs. Eggert gave clearly and concisely an interesting account of the history of the Oregon Missionary Rally which was eminently appropriate on this its twenty-first birthday. The Board hopes to have this published in some detail in the next quarterly number of its magazine, "Our Work.'

Dr. Mary Farnham, in a way most pleasing, acted as toastmistress.

The afternoon session was given over to the annual meeting of the Oregon Home Missionary Union. Mrs. W. C. Kantner, president of the Union, presided. Mrs. Barbour opened the meeting with a devotional service that was most effective in its heartfelt sincerity and by her sympathetic personality.

After the usual reports and election of officers, a program of marked interest and ability was listened to with absorbing attention.

Rev. C. A. Wooddy gave an address on "The Aliens Among Us." A more appropriate title, Mr. Wooddy stated, would be "Foreign Folk among whom we are." He compared the flood of immigration into our country to the invasion of Rome by the Huns, pointing out this difference, however: that whereas the number of Huns in a century's time reached about one-third of a million, we have already received 23,000,000 aliens with a prospect of an increase to 35,000,000 by the end of a century. Such an influx of foreign influence must necessarily work mightily upon American civilization, and many are the signs of changes. The speaker touched upon the causes of this great immigration—famine, poverty, hunger, need, which are the pervasive causes for the movements of all peoples. Following these come reasons of a somewhat higher order—longing for betterment of conditions in which to live, avoidance of military conscription, ambition for greater opportunities and advantages for children. Whatever the reasons, the aliens are here, and in such numbers that no great section of the United States has a majority of native born people. The proportion on the Pacific Coast is 55 per cent of foreigners to 45 per cent natives.

This great mass of foreigners in our country may be an opportunity or a peril. There are the two extremes represented—the assassin and anarchist from whom we have suffered and the men of wonderful integrity and ability who, members of the second generation of foreign-born immigrants, occupy the chairs of governors and college presidents. There are youths from China and other lands who lead in their classes, and these and others who are educated here, return to their homes and become world

evangelists. Whether the presence about us of these foreign folk becomes a curse or a blessing depends in large measure upon our personal attitude to them as we meet—the manner in which we treat our Chinese laundryman or the Italian fruit vendor. There is a way to reach every human being—through the heart. Dr. Wooddy's words were: "All humanity is human; there is one language understood by all; that of personal kindness. Personal relationship is the law which works out the salvation of the problem."

Rev. E. R. Martin was the other speaker of the afternoon. His subject was "Neglected Oregon." Mr. Martin gave numerous statistics and most interesting incidents regarding the lack of Christian teaching and influence in the rural districts of Oregon. Instances of young men and women who had never heard of the life of Jesus were not infrequent. Abandoned churches are found all over the state; people are continually on the move; a farm is not a home as it used to be, but simply a piece of property which is held for a time and then left for another choice of locality. Statistics show that 85 per cent of America's leadership comes from the rural districts, and yet many of these districts are unchurched. Mr. Martin's address made a serious impression for the need of Home Missionary activity.

The evening session was largely attended, and the speakers, Rev. A. J. Sullens of Oregon and Rev. Vinton P. Eastman of Lintsing, China, were listened to with interest. Mr. Sullens spoke fluently of conditions in Oregon as they came to his attention in his capacity of Home Missionary Superintendent. His relation of incidents and personal experiences were entertaining and dramatic as well as informing and impressive.

Rev. Mr. Eastman, who has just arrived on his furlough, told of conditions in Lintsing and particularly of Dr. Tallmon, now Mrs. Benj. Sargent, whose work has been so dear to the women of the board for many years.

Miss Astrid Roal brightened the afternoon session by singing two beautiful solos; and in the evening the Waverly Quartette sang most acceptably.

A report of the second day's meeting is given elsewhere in The Pacific.

Everyone felt that it was good to be at Oregon's Missionary Rally, and may it be followed by showers of blessings as copious as those which fell from the skies while it was being held. The only thing that Oregonians could possibly find for which to apologize was the dampness; and unfortunately Californians have such a reputation for mendacity that our assertions that we did not mind the rain—that it was more than compensated for by the wonderful vividness of glistening greens—did not assure, and failed to convince that we were perfectly charmed with things as they were. R. B. F.

Dance to the beat of the rain, little fern,
And spread out your palms again,
And say, "Though the sun
Hath my vesture spun,
He hath labored, alas, in vain,
But for the shade
That the cloud hath made,
And the gift of the dew and the rain."

—John B. Tabb.

SEMI-ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

By Mrs. Thomas Roberts.

The semi-annual meeting of the Woman's Board of Missions for the Pacific was held in the First Congregational Church, Portland, Or., June 28, 1916, opening at 10 a. m., with Mrs. F. F. Barbour, Recording Secretary for the Board, presiding.

Devotional exercises, led by Mrs. W. W. Ferrier, the Treasurer of the Board, opened with the singing of a hymn, followed by a reading of the Scripture and a beautiful selection from "A Meditation," from Dr. Jowett. Height and breadth of view—the spacious thought as applied to the work in hand—were beautifully developed by the leader all through the service and closing prayer. The twenty-third psalm, repeated in concert, closed the devotional.

A Committee on Resolutions was appointed as follows: Miss Brewer, Miss Cadwell, and Miss McConighy.

Mrs. Belle T. Hoge, President of the Oregon Branch, took the chair, while Mrs. F. F. Barbour, Recording Secretary, read her annual report.

The report of the Foreign Secretary, Mrs. C. T. Wagner, was read by Mrs. B. D. Sigler, Foreign Secretary of the Oregon Branch. This report, brimming with interesting information, and written with such loving consecration to the work, and bearing on its cover the marks of war times, aroused great enthusiasm in the hearts of all present, who realize with deep thankfulness that though the world is ringing with the din of "war and rumors of war," the work of our Lord is moving steadily onward.

The singing of a hymn followed the reading.

Mrs. Theodore S. Holway of Samakov, a returned missionary, gave an address full of thrilling interest on the work in Bulgaria, beginning with a historical sketch of the Bulgarians, tracing their fortunes through a thousand years of Christianity, and the checkered career of political strife and war which has beset this high-spirited, patriotic little nation, also giving richly of her interesting experience in many years of work among them.

A letter from Miss L. I. Mead, of Bridgeman Academy, American Board of Missions, Pekin, China, told the story of her work among the girls, illustrating strongly the power of prayer, was read by Miss Brewer.

A life sketch of Miss Bertha Allen, of Pasadena, Calif., who has accepted a call to the missionary field as superintendent of kindergarten work in Foochow, China, and a statement of her belief, was read by Mrs. W. K. Royal.

An intercessory service for Miss Allen, led by Mrs. Luther F. Dyott, assisted by others present, was held.

Adjournment for luncheon followed.

The afternoon meeting opened with the singing of a solo beautifully rendered by Mrs. Chester Durbee, followed by a prayer by Dr. Vinton C. Eastman.

A call for the number of delegates from other States present resulted in a count of four from N. California and one from Idaho.

Report of the Secretary of Literature, Miss E. S. Benton, was read by Mrs. Bliss, Recording Secretary of the Oregon Branch.

Miss Brewer spoke on the matter of "Thank-offerings," giving statistics gleaned from many sources as to the amounts given and methods employed in various denominations and countries in regard to giving, and several present added personal experiences to the interest in hand.

A beautiful little pageant was given in national costume, cleverly illustrating the great work being done by the

missionaries, and the gratitude and appreciation of those benefited by their unselfish service. Japan was represented by Miss Adele Dyott, China, by Miss Helen Harmon, India by Miss Lillian Sabin, a Turkish mother by Mrs. Cressman, and an Armenian mother by Mrs. W. C. Day of California.

Report of the Treasurer was read by Mrs. W. W. Ferrier.

An offertory solo was beautifully rendered by Mrs. Feemster and a thank-offering was taken.

Mrs. Vinton C. Eastman, a returned missionary, gave in a very charming way her experiences in the life and work in Lintsing, China.

Report of Committee on Resolutions was read.

The meeting closed with the singing of a hymn and prayer and benediction by Dr. Day of California.

OPTIGRAMS.

By Hugh Elmer Brown, Pastor of Pilgrim Church, Seattle.

Some people seem to enjoy giving publicity to their disappointments.

It is better to succeed than to produce an impression of having succeeded.

Golf is an artificial substitute for man's native need for work in the open air.

The secret of the world is somewhat hidden in the heart of love, and can be revealed through love alone.

Women understand men better than men understand women.

He who brags about his virtuous past is worse than he who mourns shame-stained days.

The only personalities who hold permanently the devotion and admiration of humanity are the idealists.

You can preach the gospel through a handshake, a glance, a laugh, a lifting word.

When you utterly forgive some one who has wronged you, then the love of God is surely in you.

True prophets carry little baggage; their base of supplies is always near; it is God.

From the beginning mankind has been walking up to bugaboos and finding out their unreality.

What we don't know, never frightens us; it is what we half-know which is the fertile seed-plot of fear.

Jesus said: "Be not afraid!" He backed his word with his deed. No fear was found in Him.

Where love comes in, fear slips out at the door; love and fear are not pictured in the gospel as living together.

You cannot love and fear the same person, unless your love is of low degree.

Perfect love is fearless; knows no valley of Hobgoblins; makes heroes as its natural work.

Fear hinges in self-pity; love hinges in self-forgetfulness. Fear complicates life; love simplifies life.

Desolating dreads, vague anxieties, imagined possibilities of disaster and trembling fears are not listed among "The Fruits of the Spirit."

Perfect love masters all fears—the fear of age, the fear of disease, the fear of obscurity, the fear of death, judgment and eternal years.

The cross was a success; it forsook the use of force; it was perfect love in the trenches of service.

Christianity goes down where the weakest are, sets them on their feet, gives them another chance, makes life worth living and death worth dying.

God gives us plenty of fine possibilities for exercising our foolishness.

Christianity does not "croon slumberous things" to shuttered and sheltered souls; it calls for the costliest campaign of self-investment.

True love is never fatigued; it carries its own recuperative machinery; being all soul it cannot tire.

THE KAISER'S "DIVINE RIGHT."

Considerable invective has been heaped upon the Emperor of Germany since the war broke out because of the "Divine Right" idea. All thoroughly informed persons knew of course that this was uncalled for, and that the Kaiser merely thought of himself as "an instrument of the Lord" as many men of the olden time and even of modern time have. The rise of this doctrine of Divine Right and the application of it during recent years have been stated by the New York Times, in response to a letter of inquiry, in the baldest way possible. If the New York Times can damn the Kaiser, it wil do so. But stated as the doctrine is by the Times the Kaiser emerges in fair shape.

We have no time to go into this "Divine Right" doctrine in full this week. We quote now without analysis or further comment from the New York daily:

"When William I. ascended the throne he made a speech at Koenigsberg Oct. 17, 1861, in which he stated that 'the sovereigns of Prussia receive their crown from God literal.' The present Emperor, like his grandfather, is a firm believer in the doctrine of Divine Right. This doctrine is an outgrowth of the struggles between the Holy Roman Empire and the Papacy. The divine right of the Emperor was asserted against a similar claim of divine right by the Pope. In England the Stuarts were distinguished by their strict adherence to the spirit and letter of the doctrine. The theory of divine right has played its part also in the history of Russia. As an instance we have the statement of Alexander I., who, when he organized the Holy Alliance, spoke of himself as the 'chosen instrument of God.' In France the doctrine became of importance upon its assertion by Henry III. against the claim of the Pope to interfere in the government and change the succession as established under the Salic law. The utterances of the present Kaiser on the question are unmistakable. It is to be noted, however, that the claim of rule by divine right is made only in the speeches delivered by the Kaiser in his heredity provinces of Prussia and Brandenburg, and that, although certain ideas are continually repeated, of recent years the Kaiser has avoided any mention of rule by divine will.

The first instance we have of the assertion of the doctrine is in the speech of March 5, 1890. 'He (William I.) regarded his position as a task set for him by God. * * * As he thought so do I.'

"Feb. 20, 1891, (Penzier, I., 171): 'You know that I regard my whole position and my task as one set me by God.'

"March 1, 1893, (Penzier, I., 226): 'The sacred figure of our great, dead Emperor, William, is ever before us with its remarkable achievements, Whence came these accomplishments? Because my grandfather had the most unshakable belief in the mission intrusted to him by God, which he tried with tireless energy to carry out. * * * In these traditions gentlemen, I grew and was reared by him. The self-same belief have I.'

"Feb. 24, 1894, (Penzier, I., 265): * * * The Hohensollern ruling family is armed with this feeling of duty. * * * that it was placed here by God and is accountable to Him alone. * * * '

"Aug. 25, 1910, at Koenigsberg. This, we believe, is the last utterance on the subject of divine right. '* * * And here my grandfather, again, by his own right, set the Prus-

sian crown upon his head, once more distinctly emphasizing the fact that it was accorded him by the will of God alone and not by Parliament or by any assemblage of the people or by popular vote, and that he thus looked upon himself as the chosen instrument of heaven (the phrase here is identical with that employed by Alexander I. of Russia) and as such performed his duties as regent and sovereign. (The occurence is very much like that of Napoleon Bonaparte, who crowned himself King of Italy, May 26, 1805. Napoleon, so the story goes, entered the church where he was to be crowned. As the Pope, Pius VII., blessed the royal chair and reached forward for the crown of the Romans which Charlemagne had used, Napoleon, the everwatchful, took the crown out of the Pope's hands and crowned himself. In this way Napoleon could claim that he held the crown by the grace of God and not from the Pope.) * * * Looking upon myself as the instrument of the Lord, without regard for daily opinions and intentions, I go my way, which is devoted solely and alone to the welfare and peaceful development of the fatherland. But in this work, I need the co-operation of every one in the country and to this co-operation I would like to invite you also."

THE PROPOSED AMERICAN CHINESE JAPANESE COMMISSION.

By K. K. Kawakami.

Senator La Follette is the author of in interesting resolution calling upon the President to invite Japan and China to join with the United States in the formation of an international commission to study the questions at issue between the Orient and the United States.

The text of the resolution is as follows: "Resolved by the Senate and the House of Representatives of the United States of America in Congress assembled,

"That the President of the United States is hereby requested to invite the Governments of Japan and China to join in the formation of an international commission, to be composed of three members of the United States, three members frm Japan, and three membrs from China whose duty it shall be to study the questions at issue between the Orient and the United States, and to make recommendations thereon to their respective Governments.

"The three represenating the United States on the said Commission shall be appointed by the President, and for the purpose of paying the salaries and expenses of said Commission and that portion of the joint expense of the commission chargeable to the United States there is hereby appropriated the sum of $25,000 or so much thereof as may be necessary to be expended under the direction of the President."

On the face of it the resolution is plausible. A more careful examination of the document, however, reveals a few points which are open to debate.

In the first place, the wording of the resolution, as to the subject it proposes to study is ambiguous. If the phrase "the questions at issue between the Orient and the United States" includes the various questions raised by Japan's activities in China, we feel certain that Japan will not care to join the commission. Japan believes, and with good reason, that she has in no way injured American interests in China. The "open door" is Japan's fixed policy in China. Furthermore, Japan has cautiously but surely, been paving her way for the establishment of an Asiatic Monroe Doctrine. Any interference, either European or American, with her policy in China will not be welcomed by her, especially because she is convinced of the justice and necessity of the policy she has followed.

If, on the other hand, the "questions" referred to in the resolution means the immigration question and its offspring the California land question, Japan will undoubtedly prefer to enter into conference with the United States, independently of China. She sees no necessity of discussing the Japanse immigration question with a Chinese commission. It is a question which concerns Japan and the United States alone. For the same reason Japan will not care to discuss the Chinese immigration question either with an American or with a Chinese commission, because it is a question which has to be settled between China and the United States alone.

As far as the immigration question is concerned, Japan's attitude and policy permit of no misconstruction. She has in no uncertain terms told the United States that she would of her own accord stop the emigration of her laborers to the United States, and she has faithfully been adhering to the pledge. At the same time, she has unmistakably intimated to the American Government that her subjects legitimately admitted into the this country be not discriminated against, as they have too often been in California and other States. This is a proposition just and incontrovertible. It requires no discussion. All that has to be done is the extension of citizenship to the Japanese. It is absurd as it is unjust that ignorant immigrants from countries far more backward than Japan can be freely naturalized while the Japanese, with all the qualifications for citizenship, are compelled to remain aliens, however devoted they may be to this country.

International usage, unwritten but nevertheless in force, rules that no nation should be discriminated against by any power with which it is on plane of equality. A nation, admitted by universal consent into the comity of the world's foremost powers, has the right to demand of any nation, with which it has entered into intercourse, a treatment usually accorded such powers. Now Japan is the only nation in the Orient which has attained such a position. In discussing the immigration question, therefore, Japan speaks only for herself, and not as the champion of all Asiatic peoples. She believes that she is different from China almost as widely as China is different from Europe and America. That is why she does not care to join any American-Chinese conference whose object is to settle the immigration question.

There is another point which the Americans must bear in mind in discussing the immigration question. The pet theory of Japanese exclusionists has been that the American Government has the right to decide what people should be admitted and what should be barred out. For the sake of politeness Japan has been willing to concede that point in favor of America. But the truth is that America has no such right. Immigration is simply another term for travel and trade, and the freedom of travel and trade from one country to another is explicity guaranteed in all international treaties of amity and commerce. If Japan restricts of her own accord the immigration of her subjects to this country, it is not because she recognizes America's right to discriminate against her, but because she prefers to retain American friendship rather than create a serious issue over immigration. In other words, Japan's voluntary restriction of emigration to America is a special act of courtesy and not her admission of American right of exclusion. That the restriction of immigration belongs to the sovereign right of the United States does not mean that she may arbitrarily exclude immigrants from one country and freely admit those from another. If she finds it necessary to

adopt an exclusion law, such a law should be made applicable to all nations, or at any rate to those nations which have been admitted into the family of civilized powers. If the United States may arbitrarily discriminate against one nation in the matter of immigration, she may likewise adopt discriminatory measures in the matter of the tariff. The recognition of such rights would upset and destroy all the established international usages. Will America permit Japan to impose an especially high tariff upon American goods?

For the reasons we have given Japan is not likely to respond favorably to the proposal advanced in Senator La Follette's resolution. In the light of present deplorable conditions of American-Japanese relations we can fully appreciate and sympathise with the motives which prompted the distinguished Senator from Wisconsin to propose the resolution, but the proposition, to be acceptable to Japan, must, we think, conform to the follwing two conditions:

First. The scope of conference should be restricted to the immigration question, including the question of the treatment of the Japanese in America.

Second. A separate conference should be held between Japan and the United States and between China and the United States. A triple conference among the three countries is not practicable.

EXPERIENCES ON THE BATTLEFIELD WITH POISONOUS GAS.

A letter has been received by friends in this country from a Frenchman who has been in the midst of the awful experiences and tortures of the poisonous gas used in the war in Europe. Don't read it, if the horrible unnerves you as it does some persons. It was in part:

"If you read the bulletin of the night of May 19-29 you will find that at a certain point the enemy sent out a large quantity of poisonous gas, but that he himself couldn't come out on account of our heavy artillery fire.

"We were in the first line. The night was clear. The moon was just rising. The breeze was gently sweeping away the heat of the day. We semed to feel that something was going to happen. The week before, after a month of great activity, they had stopped work. Living so near them, we felt that we were almost acquainted. We could tell when one regiment replaced another. For regiments, like persons, have individualities which are quickly revealed. Some prefer the night for attack, others the day; some use lots of grenades, others do not; others still use up heaps of Roman candles all night long to see if we are crawling near their barbed wires.

"As I say, they had been quiet a week. We were nervous, but ready. Then on this night of May 19 it came—the poisonous gas. It tortured us, smothered us, tore our lungs to pieces, and left many of us dead.

"You who know me well know that I am not overtender—that I can see suffering and bear suffering without emotion. One gets hardened to most things after twenty months in the trenches—to gaping wounds, the blood-soaked ground, comrades torn to atoms, and bits of flesh, not yours, sticking to your clothing. One gets used to these things, I say, after twenty months of them.

"But the gas—the poisonous gas—that is another matter. And I wish I had a hundred mouths, a hundred pens to proclaim to the world what this hideous thing means. * * * * *

"Well, the gas came. At 9 on our right we suddenly heard a sharp, whistling noise, like the escape of steam from the loose joints of a pipe. Instantly the alarm rang forth along the line—the angered roar of thousands of men. The church bells taken from the village of S—— clanged. There were whistles and bugle calls and shouts and Roman candles were let off.

"Then suddenly there came a horrible silence, save for the hissing of the gas from its reservoirs of poison, and a horrible darkness, save for the dim light of the rising moon. Every man was struggling with his mask to set it in place so as to keep out the horrible thing when it should sweep over us.

"Then peering over the trenches we saw it rolling toward us by the gentle wind—like huge clouds of fog that move over a marsh in the early morning—dense, compact, and taking strange shapes. No use running away, the forced breathing would soon exhaust the chemicals in the mask and then certain death. Besides, it was our duty to stay there, and to watch.

"Then our artillery started and a whirlwind of shrieks swept over our heads, and flames and great explosions were seen and heard yards before us where the shells burst. We stood there half paralyzed, but no attack came, for our gunners were protecting us by their 'barrage' of fire. Still some of the shells fall short. My Sergeant and two chasseurs near me are blown to pieces. Others are thrown down by the concussion and lying there struggle to keep their masks in place.

"Half an hour passes of thunderous roar and fire. Then I feel a gush of wind against the side of my face. I am almost fainting, but hope swells up within me. If I can only stand it for ten or fifteen minutes longer!

"At length I lift the corner of my mask and sweil very carefully. I smell the chlorine quite plainly. So I close it down again and wait. But others do not wait and begin to take off their masks. So I go about warning them, but they say: 'Why, sir, it doesn't affect me any. I smell it, but I can stand it all right.' And I say to them' 'Poor man! You will see tomorrow!'

"They smile, but look worried, and some replace their masks.

"Another half hour, and we begin to remove our masks and to breathe the open air and to look over our trenches and within them. For the moon was now high.

"Our guns had certainly kept the Boches from attacking us. Looking toward their trenches we saw great holes in the ground and masses of earth heaped up, where before there had been a plain. Their works seemed all torn to pieces and not a sound came from them.

"Then we looked into our own trenches. Some men had been caught unawares with their masks a few yards away or mislaid. They had breathed once; tht was all. Then the cough. Faster and faster they had coughed until they had sunk down in the agony of convulsions. And all the time the poisonous gas was doing its work upon them. By the first light of the morning we saw them with black-blue faces, the corners of their mouths streaming with yellow lather, and their eyes hanging from the sockets like rag-buttons held in place by a thread.

"I shall never forget that sight. But that is not all. The next day those few men who had taken ofi their masks before the gas had passed began to feel dizzy and to have pains in the chest. We sent them to the help station. Sometimes after five minutes, they would begin to rave, clutching their breasts with their hands, and yell and shriek and roll and groan until at length death came and

gave them peace.

"Dante, who exhausted his imagination in depicting the torments of hell, never could have dreamed of the tortures I have seen."

DAUGHTER OF THE WORLD FAMOUS JOHN BROWN PASSES INTO THE OTHER LIFE.

Miss Sarah Brown, daughter of "Ossawatomie" Brown, passed into the higher life at Campbell, California, on the 30th of June. She was born at Akron, Ohio, in 1846, the fourth of six daughters. There were 20 children in the Brown family. We quote from an article in the San Jose Mercury-Herald:

"In 1854 when the Territory of Kansas was opened for settlement, four of the sons went with those who were anxious to settle it with those who would make it a 'free' state. They went unarmed, but soon wrote their father to send arms and to come himself, which he did. In the disturbances which same soon after, one of the sons was killed. The others returned with their father, who, fearing that his family was not safe so near the south, removed them to northern New York, Essex county, where land was given him by Gerritt Smith, congressman from New York, who afterward was one of the four men who planned the John Brown raid. Here the family remained until 1863. When John Brown was executed he was buried here, and 50 years later the bones of two of his sons who were with him at Harper's Ferry and who perished there, were exhumed and reburied beside their father, with military honors, by the order of President McKinley.

"Sarah Brown was educated in the public schools of New York, in the Fort Edward institute, where she studied art under Mary A. Lathbury, and in Concord, Mass., in a private school conducted by F. B. Sanborn, another of the four men who planned the Harper's Ferry raid.

"While in Concord she boarded in the A. Bronson Alcott family and knew all the Alcott girls.

"In 1863 the family removed to Iowa, and the following spring started for California, crossing the plains with an ox team. They were about six months on the way. At this time the family consisted of Mrs. Brown, one son and three daughters, with the son's wife and two children. In the entire train there were 150 or 200 persons, among whom were certain southern sympathizers whom the Browns suspected of planning to murder them. At Fort Hall, Idaho, two of the family went to the commander of the fort and asked for protection. In response every member of the party was made to take the oath of allegiance to the United States and an escort was furnished to protect the family for several days, till a point was reached at which the party separated and it was deemed safe for the Brown family. After they had reached California and settled at Red Bluff, they were still made to feel unsafe, so strong was the feeling among friends of the confederacy, and they appealed to the authorities, who assured them of protection.

"Miss Sarah Brown taught in the public schools of Tehama county until 1870 and after that in Humboldt county, the family having removed to Robinville where they engaged in the sheep business. She also gave music lessons. In 1881 she and her youngest sister, Ellen, and the latter's husband, James Fablinger, with their mother, came to Santa Clara county, settling in the mountains above Saratoga at the place still known as the John Brown place, where they lived for three years before changing to a ranch on Saratoga avenue, one mile from Saratoga, where Mrs. Brown died the same year, 1884. When they first came to this county Miss Sarah received an appointment as assistant weigher in the United States mint at San Francisco, which she held until Cleveland's administration, 1885, after which she gave lessons in drawing and painting, at Saratoga, Los Gatos and Santa Clara for several years, until the care of the ranch fell to her. With this she did missionary work among the Japanese in Saratoga, in which she was very successful, bringing many into membership in the Congregational church of which she was a member."

The funeral services were conducted in the Saratoga Congregational Church last Sunday afternoon by the Rev. George Atkinson of Campbell. Dr. Pond spoke also concerning the work done by Miss Brown among the Japanese.

There was a very beautiful floral tribute from the Japanese Christians as an expression of appreciation of what she had been to them.

A LETTER FROM THE PASTOR OF AN INFLUENTIAL CHURCH.

The following was received a few days ago from the pastor of one of the largest and most influential churches in California:

"My dear Mr. Ferrier:

"Some one has sent me The Pacific for June 29th, and I am very grateful to the unknown sender. I congratulate you upon the article in regard to the Realty Syndicate. The printing of it was a brave thing to do. The daily press is, of course, silent about these things, for reasons which are no mystery. Plenty of hysteria and scandal, but the real vital things find scant space, and I do not expect to see the article reproduced in the papers around the Bay.

"It is a mystery to me how these Realty Syndicate men can sleep nights, in view of all the misery caused by them. But they hold their heads high, and go on apparently little concerned for the sorrowing and suffering caused by operations which are not only examples of 'frenzied finance' but rancid finance, for it smells to heaven. I could give you examples which quite match in their deplorable consequences the instances cited in the article.

"The Terminal System will be wrecked by the buccaneers before they are through. It is one of the best money earners in California, but the eyes of the pirates are upon it and it is doomed! The process seems to be simple—huge rewards to the wreckers, big sums to the receivers, fat fees to the lawyers, immense fortunes to the banks which underwrite the re-organization, and the trick is turned, and the security holders may go hang!"

THE ADDRESSES AT THE LORD'S DAY CONGRESS IN OAKLAND.

The New York Sabbath Committee announces the new volume, "Sunday, the World's Rest Day," just from the press of Doubleday, Page and Company. The volume contains the papers and addresses given at the Fourteenth International Lord's Day Congress at Oakland, California, 1915. These papers and addresses are the fruits of earnest thought, diligent research and varied experience. The authors are among the most eminent men and women of America and Europe. The various types of religious faith are represented—Hebrew, Roman Catholic, Greek Catholic and the leading denominations of the Protestant Church. The writers are of twenty-five different occupations and spheres of life—Actors, agriculturists, butchers, clergymen, economists, editors, educators, financiers, florists, journalists, laborers, lawyers, manufacturers, miners, missionaries,

physicians, scientists, socialists, soldiers, statesmen, tradesmen, traffic managers, railroad superintendents, ranchmen and theologians.

High estimate is placed upon the volume as containing varied and exhaustive discussions of Sabbath questions. Pages, 640; with 85 portraits and illustrations and copious indexes. Price $1.50, with postage.

The New York Sabbath Committee has borne a large share of the responsibility, labor and expense of the Congress and of the publication of this volume and now sends forth the book in the earnest hope that it will promote the holy cause of Sabbath observance.

Among The Churches

Redwood City.—Sunday, July 2nd, three persons united with the church; two on confession.

San Francisco, Sunset.—Thirty-five persons were present at the communion service last Sunday. One person was received to membership. Mr. Singer reports an excellent outlook.

La Mesa.—Rev. C. W. Hill will take the month of July for vacation and locate in San Diego during the period. Dr. W. A. Waterman has been engaged for pulpit supply during the month.

La Jolla.—The church is fully realizing its expectations through the ministration of its new pastor, Rev. S. Voorhies, recently from Massachusetts, and is expecting to dedicate its new churchly edifice the 30th of July free of all indebtedness.

Lemon Grove.—On a recent Sunday 18 male members made a house to house canvass and occupied the evening service with reports, all of which were of a very encouraging nature. A young people's choir has been organized for evening services.

Campbell.—Of the seven Campbell girls graduating from the San Jose State Normal School, six of them are from "The Searchlights," the pastors Sunday-school class. So he has been busy "graduating" this past week.—Scout Master Atkinson—the pastor—took his Boy Scouts on an all day hike up in the Santa Cruz mountains last week. The pastor, remembering his boyhood days, made each of the scouts a whistle! The day was greatly enjoyed until the enemy in the form of a swarm of wild bees attacked in force, when a rapid retreat was effected! The Scouts are planning for another and longer hike soon. Our Campfire girls also are active. Audiences are fine even though vacation days have come.

Riverside, First.—Dr. W. H. Shedd, who for many years was head of a Protestant school in Persia, occupied the pulpit June 23, morning and evening. The evening service was a union meeting of Baptists, Congregationalists and Presbyterians. Dr. Shedd is a brother-in-law of Judge Curtis Wilbur, and his wife, formerly Miss Louise Wilbur, a former Riverside girl, died only recently in Persia. Dr. Shedd's story of conditions in the Ottoman empire is thrilling. He traced vividly the dreadful massacres and told how earnestly the missionaries worked day and night to save themselves from the dreadful tortures from the Turks. He said Missionary work was stopped for the time being but felt that when the great missionary work would be taken up again the whole world would see as never before the stability and efficiency of missionary work. Dr. R. R. Meredith of Pasadena occupied the pulpit last Sunday morning.

NOTES AND PERSONALS.

Dr. and Mrs. R. C. Brooks started Wednesday of this week for Honolulu. The Rev. Dr. L. L. West will occupy the pulpit, First Church, Berkeley, for the next two Sundays.

Next Monday at the meeting of the ministers in San Francisco the Rev. Edmund Owens of San Mateo will give a sermon. Occasionally the ministers have that feature at their Monday meetings, and always with interest and profit.

The ministers in attendance at the Monday Meeting in San Francisco gave hearty welcome to the Rev. Robert Walker, pastor of Bethany Church, San Francisco, who was there for the first time for many weeks, having been ill for some time. Mr. Walker preached twice last Sunday. Two of his daughters go soon to positions in the high schools of California and Idaho. Miss Lydia, to teach Latin and French at Monterey; Miss Lena, to Boise, Idaho, to teach Latin and Spanish.

A San Diego paper had this note a few days ago: "One of the most interesting announcements of the week was that of the engagement of the Rev. W. B. Thorp, pastor of the First Congregational church of this city, and Miss Josephine Roberts, organist and musical director of the church. The news was made known at a large reception at the home of Mrs. Edith H. Williams, Tuesday night. The wedding is scheduled to take place the first week in August, just preceding the pastor's annual vacation."

Rev. Geo. E. Atkinson of Campbell recently visited San Juan and its pastor, Rev. Dennis Goodsell. Things in this very difficult field are looking encouraging. The church with its new carpet, new paint inside and its new paper makes a very pretty country church. Mr. Goodsell is much encouraged and he certainly deserves heartiest congratulations on what he has accomplished. Mrs. Fred Goodsell of Turkey is visiting the pastor for a few weeks, and she has literally captured the community by her strong, winsome character and efficient helpfulness.

Next Sunday the Rev. W. W. Willard will finish a seven months' supply of the pulpit of First Church, San Francisco. Mr. Willard has been as satisfactory a supply as that church has ever had and has made a large place for himself in the hearts of the people. Two weeks ago he captured the Commonwealth Club with an address on "The League for Enforcing Peace." Last Sunday Mr. W. remarked to one of the deacons that in the last three Sundays he had met at the services persons from every church of which he had been pastor. On the 16th of July the Rev. Dr. Bradley, of Worcester, Massachusetts, is to preach, and for the three following Sundays. Then the Rev. George Lawton of Hilo will be given three Sundays. No plans are made beyond that time.

The Rev. George H. De Kay has been doing an excellent work for some time at the Naval Training Station on "Goat Island." Each Thursday evening he goes there and conducts a religious service at which the attendance has been

as high as 160; the lowest 45. Mr. De Kay has the knack of getting at the young men there, and has found the work one of the most satisfying that he has ever engaged in. Not long ago he gave the young men a plain talk as to habits. The next week one fellow remarked, "I wish some one had talked that way to me long ago." One evening last week 45 of those young men went over to Myrtle Street Church, Oakland, where Mr. De Kay is now in charge, and had a fine time socially, with supper, etc. Every opportunity should be taken by churches and ministers for such out-reaching as this.

CONGREGATIONALISTS IN SOUTHERN CALIFORNIA.
Pomona Church and College Vesper and Vocational Services.

An event of interest at First Church, Los Angeles this week was the Brotherhood dinner on Monday night when the women of the church were the guests of their husbands, brothers and fathers. These "Ladies' Night" occasions are rare and therefore of moment. The president, Mr. A. P. Watts, had provided an entertainment of especial merit that was greatly enjoyed. Prof. Chas. Alexander, an associate of the late Booker T. Washington and formerly a teacher of English at Tuskegee Institute, gave a negro dialect program of unusual excellence. He was assisted by a quartette of colored women—the Harris Sisters—who sang plantation songs with the genuine old Southern melody. It was a Paul Lawrence Dunbar evening and all the songs were his poems set to music by negro composers. Prof. Alexander who is a wonderfully polished speaker with all the passionate eloquence of the South, paid glowing tribute to Dunbar and recited some of his best known poems with inimitable grace and great poetical expression.

A guest of the evening who was especially honored was Major Walter H. Loving who, before his retirement from the United States army was a member of the famous Tenth Cavalry Regiment, a company of which was so nearly cut to pieces in Mexico the other day. He served in the Spanish-American war in the Philippines and was subsequently recalled there by Wm. H. Taft, then Governor-General of the islands, to organize the government band. He greatly distinguished himself as a musical leader, building from the ground up a company of raw Filipinos into the greatest military band in this country. When Mr. Taft was elected President of the United States he requested the Philippine government to send Major Loving and his band to Washington to act as escort at the inauguration, an honor usually accorded to the Marine Band. It was Major Loving's Philippines Constabulary Band that so delighted the thousands of musical lovers at the San Francisco Exposition and that won from John Philip Sousa, the great March King, the encomium of being the best musical organization there. The Exposition managers presented Major Loving with a diamond studded medal in appreciation of his splendid service.

Another guest at the Brotherhood dinner who spoke briefly was Deacon Kimball of Long Beach, founder of the Washington Gladden Brotherhood of the First Congregational Church there. He brought cordial greetings from that organization.

Vocational Guidance Course.

Rev. Wm. O. Wark, pastor of the Pilgrim Church at Pomona, has introduced a new feature in his evening service in the shape of a series of talks on various vocations as viewed from the standpoint of the Christian man or woman. The first of these was given by Harry L. Kingman, son of Dr. Kingman, pastor of the Claremont Congregational Church, who spoke on "Base Ball and Christianity." For two years he has been in professional baseball as a member of the New York Americans. He is a graduate of Pomona College and of the Y. M. C. A. College at Springfield, Mass. and next year will be student pastor at Berkeley and will have charge of the Y. M. C. A. there. Last Sunday night Judge Chas. G. Neely, Professor of Constitutional History and Law at Pomona College, spoke on "Public Life as a Career."

Mr. Wark has been chosen as a member of the Board of Trustees of Pomona College.

Vesper Service At Greek Theatre.

The first 5 o'clock vesper service held in the Greek Theatre at Claremont on the College campus occurred last Sunday night. Rev. Wm. Wark was the speaker and the chorus, directed by Prof. Arthur D. Bissell was a feature of the service. These vespers will continue throughout the summer months and always attract large congregations from far and near. The speakers during July will include Dr. Robert Freeman ,pastor of the First Presbyterian Church of Pasadena, Dr. Fox, Dr. William Horace Day and Dr. Dowling.

The summer school is now in full swing at Pomona College and the school at Laguna has also opened to continue through the summer.

Prof. George Sumner will spend his vacation climbing the Sierras in the Kings River country with the Sierra Club.

Pomona College Graduates To Go To India.

At the meeting of the Methodist Ministerial body in Los Angeles last Monday at the close of the address by Bishop Matt S. Hughes, it was announced that a Pomona College graduate, Miss Francene Bishop of Long Beach, has been appointed on the teaching faculty of the Isabella Thoburn College at Lucknow, India. She will be sent out by the Pacific Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church and will sail from San Francisco November 11th.

Independence Sunday At First Church.

Last Sunday was recognized as Independence Sunday at First Church. Dr. Day preached a sermon on "Americanism" in the morning and the vested chorus choir, augmented by a double male quartette, sang some of the most stirring war songs. In the congregation by special invitation were many man who are soon to leave for the military training camp at Monterey. In the evening members of the G. A. R. and allied organizations were guests of the church which was hung with flags fluttering from platform and gallery. Dr. Day took for his subject "Our Flag" and preached a patriotic sermon that thrilled the old soldiers.

The pulpit of First Church will be occupied the last three Sundays in August, when Dr. Day is absent on his vacation, by Dr. Ambrose W. Vernon, pastor of the historic Harvard Church in Boston. Dr. Day will give a course of addresses before the Student Conference at Asilomar the second week in August and after that will spend some weeks in the high Sierras.

Missionary From Van Addresses Armenians.

An exceptionally interesting service was held by the Armenian Congregational Church in the Parish Hall of First Church last Sunday morning when the pastor, Rev. Aram S. Yeretzian introduced to his congregation Prof E. Rushdouni, fresh from Van, Turkey, where he has been a member of the faculty of the American School. He spoke of his experience in that war-torn district and a feature of the service was the baptism of his first born child by Dr.

Tracy, the veteran missionary who for forty-five years was president of Anatolia College at Marsovan where Pro. Rushdouni was a student. In the evening Prof. Rushdouni spoke again to the Armenian Benevolent Union, a body that has given liberally to help their countrymen in distressed Armenia.

SYDNEY FORD.

Los Angeles, July 3, 1916.

OREGON LETTER.

By George H. Himes.

On June 4th Rev. Edward T. Sherman of the Corvallis Congregational Church supplied the First Church of this city, Rev. Dr. Dyott having been invited to preach the baccalaureate sermon at the Oregon Agricultural College, in the morning, and to take part in the union services in that city in the evening.

Mr. Frank N. Gilbert, one of the well-known members of the First Church, long a member of the First Church, Salem, before removing to Portland, departed this life in New Haven, Conn., on June 1st, whither he and his wife had gone to visit two of their sons, business men of that city.

On Children's Day, June 11th, twelve children were consecrated to the service of the Master in infant baptism, and five adults united with the church. At the communion service today two adults united with the church.

June 15th was the sixty-fifth anniversary of the organization of the First Congregational Church of Portland. The service was devoted to a review of the history of the church by H. H. Northrup, S. G. Smith, and George H. Himes.

Tuesday and Wednesday of the past week were indeed red letter days in connection with the work of the women of the Congregational churches of Oregon, being the days upon which the Missionary Rally of the Oregon Branch of the Woman's Board of the Pacific and the Oregon Woman's Home Missionary Union was held, together with the Semi-Annual Meeting of the Woman's Board of Missions for the Pacific. The presence of Mrs. W. W. Ferrier of Berkeley, Miss Henrietta Brewer of Oakland, and Mrs. F. F. Barbour, also of California, Rev. J. E. Walker and his daughter, from Shaowu, China, Mrs. Vinton C. Eastman, Lintsing, China, Mrs. Theodore S. Holway of Samakov, and others from abroad added much interest to the occasion.

Portland, July 2.

For The Children.

THE STARS.

A dear little child lay in its crib and sobbed because it was afraid of the dark. And its father, in the room below, heard the sobs, and came up and said: "What ails you, my dearie, and why do you cry?"

And the little child said: "O father! I am afraid of the dark. Nurse says, I am too big to have a taper; but all of the corners are full of dreadful darkness, and I think there are things in them with eyes that would look at me if I looked at them, and if they looked at me, I should die. O, father! why is there such a terrible thing as darkness? Why cannot it be always day?"

The father took the child in his arms and carried it downstairs and out into the summer night.

"Look up, dearie," he said, in his strong, kind voice. "Look up, and see God's little lights."

The little one looked up and saw the stars spangling the blue veil of the sky; bright as candles they burned, and yellow as gold.

"O, father!" cried the child, "what are those lovely things?"

"Those are stars," said the father. "Those are God's little lights."

"Because you are a very little child, and have never been out in the night before."

"Can I see the stars only at night, father?"

"Only at night, my child!"

'Do they only come then, father?"

"No; they are always there, but we cannot see them when the sun is shining."

"But, father, the darkness is not terrible here; it is beautiful."

"Yes, dearie, the darkness is always beautiful if we will only look up at the stars instead of into the corners."—Laura E. Richards, in "The Golden Windows."

THE PLAID DRESS.

"I want a new, warm, plaid dress," said the little girl. "The days are colder and the frost will soon be here."

And the kind old sheep that lived in the sheepfold near the meadow brook heard and bleated to the shepherd: "The little girl wants a new plaid dress. I will give my wool."

So the shepherd led the kind old sheep to the brook and called to the shearers: "The little girl wants a new plaid dress and the sheep will give his wool."

"Then we will bring our shears and cut off the wool," said the shearers.

When the soft wool was sheared from the kind old sheep, the shearers called to the carders: "The little girl wants a new dress, and the sheep has given its wool, and we have cut and washed it."

"Then we will comb it out straight and soft," said the carders. And as they held up the wool, carded straight and soft, they called to the spinners: "The little girl wants a new dress, and the sheep has given his wool, and the shearers have cut and washed the wool, and we have carded it."

"Then we will spin the wool into thread," said the spinners.

Whir, whir, how fast the spinning wheels turned, singing all the time: "The little girl wants a new dress, and the sheep has given its wool, and the shearers have cut and washed the wool, and the carders have carded it, and we are spinning it into thread."

"Then we will dye it into beautiful colors," said the dyers, who came and dipped the woolen threads into bright colors, red and blue and green and brown.

As they spread it out to dry the dyers said: "The little girl wants a new dress, and the sheep has given its wool, and the shearers have cut and washed the wool, and the carders have carded it, and the spinning wheels have spun it into thread, and we have dyed it beautiful colors."

"Then we will make it into cloth," said the weavers.

"Clickety clack, clickety clack," went the looms, as the colored thread was woven in and out and made into beautiful plaid cloth.

Then the little girl's mother cut and stitched a warm cool dress for the little girl. It was a very beautiful plaid dress, and its gay, bright colors were ever so becoming to the little girl. She was very, very careful of it, and she loved to wear it, because her friends, the sheep, the shearers, the carders, the spinning wheels, the dyers and the weavers had put so much work and kindness into the cloth from which it was made.—Christian Guardian.

LETTERS THEN AND NOW.

The postman brought Alice a letter from her cousin, who lived so far away that she had visited Alice but once.

"How did people get letters before there were railroads?" Alice asked, when she had read every word over twice.

"Sometimes they were carried by men on foot or on horseback, said mother. "In an old, old country, far across the ocean, men were always waiting at certain places to carry messages for the king. The first carrier would ride his horse to the second 'post,' as it was called. Then he would give the message to the man waiting there who would dash away to the next post. That is the way we get the name 'post office.' "

"Didn't they carry letters for anyone but the king?" asked Alice.

"Only for the king and for the people who helped him to rule," said mother, "if you and I had lived then and had wanted to send word to any of our friends, we should have had to hunted some one to carry the letter."

"I am glad I am living now," said Alice. "Were there other ways of sending mail?"

"Sometimes a note was tied under the wing of a carrier pigeon," mother told her. "The bird would fly home with it very quickly. Many letters have been carried by men mounted on camels. In the far North mail is yet taken down to the boats or railroads on a sledge drawn by strong dogs. In our country letters were once carried by stage-coach. At first they were taken only once a month."

"What a long time to wait!" sighed Alice. "I shall answer Emily's letter right away."

"In those days," mother went on, "there were no pretty envelopes. The sheet of paper was folded with the writing inside and sealed with wax. There were no stamps either. The one to whom the letter was sent had to pay for it before the post man would let him have it to read."

"I'm glad that Emily won't have to pay to get my letter," said Alice as she opened her box of pretty paper, a birthday present. "Will you help me to spell the hard words, mother?"—Martin Gardner Owen, in Baptist Standard.

DAILY BETTERING OUR BEST.

Some men are content if they do not fall behind their fellows; others, if they do not fall behind themselves. But there are some who are not content unless they are surpassing both others and themselves, and becoming ever better men, superior to conventional standards and to their own attainments. Edward Bowen of Harrow was such a man. It was said of him: "The desire to make good better, and better best, was with him an instinct." "He found his happiness in habitual self-sacrifice. At all times he was insistent upon self-sacrifice, even in the smallest things. 'Never take the corner seat in a railway carriage when other people are in the compartment.' " "He did not wish to be known or remembered by men; but he wished to serve and to be loved by many friends. Above all, thought he, to serve; since to serve was the duty—to be loved, only the reward." "I don't know how it is, sir," a boy said about him, "but if Mr. Bowen teaches a lesson, he makes you work twice as hard as other masters, but you like it twice as much, and you learn far more." It is the man who is becoming better himself who sacrifices himself. The stationary man preserves himself. And it is the man who sacrifices himself who can persuade others to sacrifice their old selves and to became better men.

What gets crowded out? Day by day that is the great test.—A. D. T. Whitney.

For cleaning brass and copper, there is nothing better than salt mixed with an equal amount of flour and vinegar and formed into a paste. Let this remain on for an hour or so, then rub off with a soft cloth, and afterwards wash, using a soft brush for places that cannot be reached with a cloth. Polish with a soft, clean dry cloth.

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